

كم كان من البنات لرسول الله
(صلى الله عليه وآله وسلم)؟

“How Many Daughters did the Messenger of
Allaah (صلى الله عليه وآله وسلم) have?”

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Introduction

How many daughters did the Prophet (ﷺ) have? Unfortunately, this has become the question. How can this be? The very reason why we are on this beautiful religion of Islaam, that being because of the Prophet (ﷺ), and now we are having ikhtilaaf (differences) on how many daughters he had?

This is rather a new phenomenon, the ijmaa` (consensus) of all the classical scholars and later scholars is that the Prophet (ﷺ) had 4 daughters from Khadeejah (عليها السلام). It is **incorrect and a bid`ah (innovation)** to believe that the Prophet (ﷺ) only had one daughter, FaaTimah (عليها السلام). The proponents of this theory say that they are not the REAL daughters of Khadeejah (عليها السلام) and the Messenger of Allaah (ﷺ), instead the other daughters are the daughters of Haalah, sister of Khadeejah (عليها السلام).

In this article, I will prove through Shee`ah books, that the Prophet (ﷺ) did indeed have 4 daughters from Khadeejah (عليها السلام). The four daughters being Zaynab, Ruqayyah, Umm Kulthoom and FaaTimah, may peace be upon them all, the best of them being FaaTimah (عليها السلام).

I will prove from the Qur'aan, and I will provide **SaHeeH** aHaadeeth from our Imaams that prove the Prophet (ﷺ) had more than one daughter. After providing **SaHeeH** hadeeth, I will show many more aHaadeeth all going through different chains proving for more than one daughter; just to show how **mutawaatir (widely narrated)** this belief was that it is impossible for this to be wrong. Denying these aHaadeeth would essentially be denying the Imaams (عليهم السلام), since it has been so widely reported through so many different people.

Then, I will provide scholarly viewpoints from the classical scholars all the way to the contemporary scholars on the number of daughters from the Prophet (ﷺ). At the end, I will show the origin of this belief of 1 daughter of the Prophet (ﷺ), who came up with it, and what is his position amongst the scholars?

Qur'aan

«يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ **وَبَنَاتِكَ** وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ
ذَلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

“O Prophet, say to your wives and **your daughters** and the believing women, that they draw their veils close to them; so it is likelier they will be known, and not hurt. God is All-forgiving, All-compassionate.”¹

As you can see, Allaah (سبحانه و تعالى) was very explicit in the Qur’aan when he specifically spoke to his Prophet (صلى الله عليه وآله وسلم), telling him to tell “your daughters”. This “banaat” in Arabic is the plural form of the word daughters, if the Prophet (صلى الله عليه وآله وسلم) only had one daughter Allaah (سبحانه و تعالى) would’ve said “bintuka” (your daughter).

Allaah cannot tell the Prophet (صلى الله عليه وآله وسلم) “your daughters” because He (سبحانه و تعالى) himself has went against calling another person’s child your own in the Qur’aan.

«ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ
وَمَوَالِيكُمْ»

Call them by (the names of) their fathers: that is (more) equitable in the sight of Allah. But if you know not their father's (names, call them) your Brothers in faith, or your mawlas.²

¹ Surah Al-aHzaab (33) : Verse 59

² Surah Al-aHzaab (33) : Verse 5

All of the mufasssireen (commentators of the Qur'aan) say that this verse was revealed specifically for Zayd bin Haarithah, people used to call him, Zayd bin Muhammad, but Allaah (سبحانه و تعالى) put a stop to that, and told everyone to call him Zayd son of Haarithah.³ If indeed the other daughters were not the daughters of the Prophet (صلى الله عليه وآله وسلم), but were daughters of Haalah, then the daughters after the revelation of this verse were not suppose to referred to as the “daughters of the Prophet” or the “daughters of the Messenger of Allaah”.

There is also a **SaHeeH** hadeeth in Al-Qummees tafseer that says that Zayd was called **زيد مولى محمد**.⁴

Some people will claim that Allaah (سبحانه و تعالى) has said “your daughters” to ONLY mean FaaTimah (عليها السلام) similar to how Allaah (سبحانه و تعالى) has addressed Sayyidah FaaTimah (عليها السلام) as “women” in Surah Aali `Imraan (3) : Verse 61.

There are many things wrong with this assumption. (1) First and foremost, it is Qiyaas (analogical reasoning), which is haraam in shee`ah Islaam. (2) Second, we have numerous of aHaadeeth both in Shee`ah and Sunnee books that the ONLY woman he took to Mubaahilah was FaaTimah (عليها السلام). (3) And finally, there are zero aHaadeeth from the Shee`ah books in which the Prophet (صلى الله عليه وآله وسلم), The Imaams (عليهم السلام), or any of the Sahabas (companions) called the other daughters of the Prophet (صلى الله عليه وآله وسلم) by any other name, other than “daughter of Muhammad” or “daughter of the Messenger of Allaah”.

Also, some might try to bring out Surah Al-Kawthar (108), when Allaah (سبحانه و تعالى) says “abtar”, they say this refers to the lack of children that he had. This is wrong, since the word was used in connotation with the Prophet (صلى الله عليه وآله وسلم) having no male sons living, since all of them died at a very young age.

Those people who think the Prophet (صلى الله عليه وآله وسلم) only had one daughter will have to admit the one of the following things. (1) The Imaams (عليهم السلام) went against explicit instructions of the Qur'aan by saying “daughters of the Prophet” when they weren't the daughters, thus nullifying their `iSma (infallibility). (2) Admitting, that the Prophet (صلى الله عليه وآله وسلم) indeed had more than one daughter.

In the aHaadeeth section, I will provide many aHaadeeth of Imaams (عليهم السلام) as well as the companions of the Imaams (عليهم السلام) referring to the other daughters of the Prophet (صلى الله عليه وآله وسلم) as “daughter of the Prophet” or “daughter of the Messenger of Allaah”.

NOTE: Look at how many different chains, this belief of having more than one daughter goes through, and there are zero aHaadeeth in the Shee`ah books that say there is only one daughter.

³ Al-Qummees, *Tafseer Al-Qummees*, vol. 2, pg. 175; Al-Toosee, *Tibyaan Fee Tafseer Al-Qur'aan*, vol. 8, pg. 315; Al-Tabarasee, *Majma` Al-Bayyaan*, vol. 8, pg. 528; Group of Muslim Scholars, *The Light of the Holy Qur'aan*, vol. 14, pg. 402

⁴ Al-Qummees, *Tafseer*, vol. 2, pg. 172; The chain of narrators for this Hadeeth:

قال فإنه حدثني أبي عن ابن أبي عمير عن جميل عن أبي عبد الله ع

Hadeeth

Hadeeth # 1

Here is a **Hasan (Good)** hadeeth that is taken as a **SaHeeH hadeeth** from Imaam Moosa Al-Kaadhim (عليه السلام), also known as `Abd SaaliH. This is a du`aa (supplication):

اللَّهُمَّ صَلِّ عَلَى الْقَاسِمِ وَ الطَّاهِرِ ابْنَيْ نَبِيِّكَ اللَّهُمَّ صَلِّ عَلَى رُقَيَّةَ بِنْتِ نَبِيِّكَ وَ الْعَنْ مَنْ آذَى نَبِيِّكَ فِيهَا اللَّهُمَّ صَلِّ عَلَى أُمِّ كُلثُومٍ بِنْتِ نَبِيِّكَ وَ الْعَنْ مَنْ آذَى نَبِيِّكَ فِيهَا اللَّهُمَّ صَلِّ عَلَى ذُرِّيَّةِ نَبِيِّكَ

"O Allaah send blessing up Al-Qaasim, and Al-Taahir sons of your prophet. O Allaah send blessings upon **Ruqayyah, daughter of your Prophet**, and curse whoever harmed your prophet through her, O Allaah send blessing upon **Umm Kulthoom, daughter of your prophet**, and curse whoever harmed your prophet through her. O Allaah send blessing upon the progeny of your prophet..."⁵

Hadeeth #2

Here is another **SaHeeH** hadeeth that Imaam Al-Saadiq (عليه السلام) specifically calls Zaynab, one of the other daughters of the Prophet, "daughter of the Messenger of Allaah".

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَ أُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص فَتَزَوَّجَهَا بَعْدَ عَلِيِّ ع

⁵ Al-Toosi, *Tahdheeb*, vol. 3, pg. 120, hadeeth # 38;

Al-Majlisi said this hadeeth is **Hasan (Good)** in his *Milaadh Al-Akhyar*, vol. 5, pg. 116.

From Al-Halabee from Abee `Abd Allaah (عليه السلام) that his father narrated to him that Umaamah, daughter of Abee Al-`Aas bin Al-Rabee`, and her mother **Zaynab, daughter of the Messenger of Allaah** (صلى الله عليه وآله وسلم) that she married after `Alee (عليه السلام).⁶

Hadeeth #3

Here is another Hadeeth that is **Muwaththaq (Reliable)** that Zaynab is specifically called “daughter of the Prophet”.

عَنْهُ عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ ذَكَرَهُ عَنْ أَبِيهِ أَنَّ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ وَ أُمُّهَا **زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص** وَ كَانَتْ تَحْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدَ فَاطِمَةَ ع⁷

Hadeeth #4

Here is a hadeeth about FaaTimah (عليها السلام) performing Salaah Al-Mayyit (Deceased Prayer) over her sister, Zaynab. Also, the Imaam saying “daughter of the Prophet”.

وَ إِنَّ **زَيْنَبَ بِنْتَ النَّبِيِّ ص** تُوَفِّيَتْ وَ إِنَّ فَاطِمَةَ ع خَرَجَتْ فِي نِسَائِهَا فَصَلَّتْ عَلَى **أُخْتِهَا**

“And **Zaynab, daughter of the Prophet** (صلى الله عليه وآله وسلم) passed away, and FaaTimah (عليها السلام) went out amongst her women and prayed upon **her sister**”⁸

⁶ Al-Toosi, *Tahdheeb*, vol. 8, pg. 258, hadeeth # 169

Al-Majlisi said this hadeeth is **SaHeeH (Authentic)** in his *Milaadh Al-Akhyar*, vol. 13, pg. 513; Al-Hillee said this hadeeth is **SaHeeH (Authentic)** in his *Tadhkirah Al-Fuquhaa*, vol. 2, pg. 452; Yoosuf BaHraanee said this hadeeth is **SaHeeH (Authentic)** in his *Hadaa'iq Al-Naadirah*, vol. 22, pg. 634; Al-Khoei said this hadeeth has a **SaHeeH (Authentic) Sanad** in his *Mu'jam Rijal Al-Hadeeth*, vol. 19, pg. 305, person # 12592

⁷ Al-Toosi, *Tahdheeb*, vol. 9, pg. 241, hadeeth # 28; Al-Sadooq, *Man Laa YaHDuruh Al-Faqeeh*, vol. 4, pg. 198, hadeeth # 5455

Al-Majlisi said this hadeeth is **Muwaththaq (Reliable)** in his *Milaadh Al-Akhyar*, vol. 15, pg. 180; Al-Majlisi I (Al-Majlisi's Father) said this hadeeth is **Muwaththaq Kal-SaHeeH (Reliable like an Authentic (hadeeth))** in his *RawDah Al-Muttaqeen*, vol. 11, pg. 68

⁸ Al-Toosi, *Tahdheeb*, vol. 3, pg. 333, hadeeth # 69

Al-Majlisi said this hadeeth is **Da'eef Kal-Muwaththaq (Weak like a Reliable (hadeeth))** in his *Milaadh Al-Akhyar*, vol. 5, pg. 643

Hadeeth #5

Here is another hadeeth from our Imaams that talk about the number of children the Prophet (صلى الله عليه وآله) had with Khadeejah (عليها السلام). This hadeeth is **Da'eef (weak)**, no need to worry about that though since the other daughters have already been proven, and there are no hadeeth to contradict this.

قال و حدثني مسعدة بن صدقة قال حدثني جعفر بن محمد عن أبيه قال ولد لرسول الله ص من خديجة القاسم و الطاهر و **أم كلثوم و رقية و فاطمة و زينب** فتزوج علي ع فاطمة ع و تزوج أبو العاص بن ربيعة و هو من بني أمية زينب و تزوج عثمان بن عفان أم كلثوم و لم يدخل بها حتى هلك و زوجه رسول الله ص مكانها رقية ثم ولد لرسول الله ص من أم إبراهيم إبراهيم و هي مارية القبطية

Ja'far bin Muhammad from his Father who said: "The children of the Messenger of Allaah (صلى الله عليه وآله وسلم) from Khadeejah were Al-Qaasim, Al-Taahir, **Umm Kulthoom, Ruqayyah, Faatimah, and Zaynab**. And `Alee (عليه السلام) married Faatimah (عليها السلام). And Aboo `Aas bin Rabee` and he is from Banu Umayyah married Zaynab. And `Uthmaan bin `Affaan married Umm Kulthoom, and he did not enter in her (i.e. sexual intercourse) until she passed away, and the Messenger of Allaah married him to Ruqayyah in her place, then the Messenger of Allaah's (صلى الله عليه وآله وسلم) child from Umm Ibraaheem is Ibraaheem, and she is Maariyah Al-QibTiyyah"⁹

Hadeeth #6

Here is another aHaadeeth that explicitly states the names of the daughters of the Prophet (صلى الله عليه وآله وسلم).

حدثنا أبي و محمد بن الحسن رضي الله عنهما قالوا حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن أبيه عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال ولد لرسول الله ص من خديجة القاسم و الطاهر و هو عبد الله و **أم كلثوم و رقية و زينب و فاطمة** و تزوج علي بن أبي طالب ع فاطمة ع و تزوج أبو العاص بن الربيع و هو رجل من بني أمية زينب و تزوج عثمان بن عفان أم كلثوم فماتت و لم يدخل بها فلما ساروا إلى بدر زوجه رسول الله ص رقية و ولد لرسول الله ص إبراهيم من مارية القبطية و هي أم إبراهيم أم ولد

⁹ Al-Himyaree, *Qurb Al-Isnaad*, pg. 6

This chain (Haroon bin Muslim from Mas'adah bin Sadaqah) is usually accepted and considered **Muwaththaq (reliable)** by majority of scholars (See: Al-Majlisi's *Mir'aat Al-'Uqool*, Al-Khoei's *Mu'jam Rijal Al-Hadeeth*), but I reject this chain. So by their grading, this will be **Muwaththaq**.

From Abee BaSeer from Abee `Abd Allaah (عليه السلام) who said: "The Messenger of Allaah's (صلى الله عليه وآله وسلم) children from Khadeejah were Al-Qaasim, Al-Taahir, and he is `Abd Allaah, (daughters were) **Umm Kulthoom, Ruqayyah, Zaynab, and FaaTimah**. `Alee bin Abee Taalib (عليه السلام) married FaaTimah (عليها السلام). Abou Al-`Aas bin Al-Rabee3 and he is a man from the Banu Umayyah married Zaynab. `Uthmaan bin `Affaan married Umm Kulthoom but she died before he enter upon her (i.e. consummated the marriage). When (`Uthmaan) went to Badr, the Messenger of Allaah (صلى الله عليه وآله وسلم) married him to Ruqayyah. The Messenger of Allah had a son (named) Ibraaheem from Maariyah Al-QibTiyyah and she is Umm Ibraaheem and Umm Walad"¹⁰

Hadeeth #7

Here is another aHaadeeth that explicitly states the names of the daughters of the Prophet (صلى الله عليه وآله وسلم) taken from the same book, this goes through a different chain.

حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال حدثنا محمد بن الحسن الصفار عن أحمد بن محمد بن خالد قال حدثني أبو علي الواسطي عن عبد الله بن عصمة عن يحيى بن عبد الله عن عمرو بن أبي المقدم عن أبيه عن أبي عبد الله ع قال دخل رسول الله ص منزله فإذا عائشة مقبلة على فاطمة تصايحها و هي تقول و الله يا بنت خديجة ما ترين إلا أن لأمك علينا فضلا و أي فضل كان لها علينا ما هي إلا كبعضنا فسمع مقالتها فاطمة فلما رأت فاطمة رسول الله ص بكت فقال لها ما يبكيك يا بنت محمد قالت ذكرت أمي فتنقصتها فبكيت فغضب رسول الله ص ثم قال مه يا حميراء فإن الله تبارك و تعالى بارك في الولود الودود و إن خديجة رحمها الله ولدت مني طاهرا و هو عبد الله و هو المطر و ولدت مني القاسم و فاطمة و رقية و أم كلثوم و زينب و أنت ممن أعقم الله رحمه فلم تلدي شيئا

From Abee `Abd Allaah (عليه السلام): The Messenger of Allaah (صلى الله عليه وآله وسلم) entered his house, and when `Aa'ishah was yelling at Fatimah (عليها السلام). She was saying, 'By Allaah, O daughter of Khadeejah, that you believe that your mother was better than us. What was in her that made her nobler than us?' Fatimah who was listening to her cried when she saw the Prophet (MGB). So he (the Prophet) said to her, 'O daughter of Muhammad! Why are you crying?' She replied, '`Aa'ishah mentioned my mother's name with disrespect and I cried.' The Prophet of God (صلى الله عليه وآله وسلم) became angry, turned to Ayesha and said, 'Ya Humayra! The Blessed the Sublime God has honored kind women who give birth to children. Khadeejah, may Allaah have mercy upon her, gave me Taahir, and he is `Abd Allaah and he is MuTTahir, and she bore me Al-Qaasim, **FaaTimah, Ruqayyah, Umm Kulthoom, Zaynab**. However, you are one whom God

¹⁰ Al-Sadooq, *Al-KhiSaal*, vol. 2, pg. 404, hadeeth # 115

This chain is **da'eef (weak)** due to two reasons. Muhammad bin Khaalid Al-Barqee is said to be da'eef in Hadeeth per Al-Najaashee (See: *Rijaal Al-Najaashee*), but other scholars disagreed with this weakening and said Muhammad bin Khaalid Al-Barqee is **thiqah** (See: Al-Khoei's *Mu`jam Rijaal Al-Hadeeth*), so there is ikhtilaaf (differences) on him. Another weak point in the chain of narrators is `Alee bin Abee Hamzah, he is considered to be **mal'oon** (accursed) (See: Al-Kashee's *Ikhtiyaar Ma'arifah Al-Rijaal*) and weak by all major rijaal scholars.

has made barren and have not given birth to any child for me.”¹¹

Hadeeth #8

Here is Haadeeth of the Prophet (صلى الله عليه وآله وسلم) describing Al-Hussayn (عليه السلام) to the people, notice who he talks about, when he describes his family members.

أَيُّهَا النَّاسُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ خَيْرُ النَّاسِ جَدًّا وَ جَدَّةً جَدُّهُ رَسُولُ اللَّهِ ص سَيِّدُ وَلَدِ آدَمَ وَ جَدَّتُهُ خَدِيجَةُ سَابِقَةُ نِسَاءِ الْعَالَمِينَ إِلَى الْإِيمَانِ بِاللَّهِ وَ بِرَسُولِهِ وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ أَبًا وَ أُمًّا أَبُوهُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ وَ وَزِيرُهُ وَ ابْنُ عَمِّهِ وَ أُمُّهُ فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ

وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ عَمًّا وَ عَمَّةً عَمُّهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ الْمَزِينُ بِالْجَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ عَمَّتُهُ أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ

وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ خَالًا وَ خَالَةً خَالُهُ الْقَاسِمُ بْنُ رَسُولِ اللَّهِ وَ خَالَتُهُ زَيْنَبُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ ثُمَّ وَضَعَهُ عَنْ مَنْكِبِهِ وَ دَرَجَ بَيْنَ يَدَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ وَ هَذَا الْحُسَيْنُ جَدُّهُ فِي الْجَنَّةِ وَ جَدَّتُهُ فِي الْجَنَّةِ وَ أَبُوهُ فِي الْجَنَّةِ وَ أُمُّهُ فِي الْجَنَّةِ وَ عَمُّهُ فِي الْجَنَّةِ وَ عَمَّتُهُ فِي الْجَنَّةِ وَ خَالُهُ فِي الْجَنَّةِ وَ خَالَتُهُ فِي الْجَنَّةِ وَ هُوَ فِي الْجَنَّةِ وَ أَخُوهُ فِي الْجَنَّةِ ث

“O People! This is Al-Hussayn, son of Ali, he has the best grandfather and grandmother, his grandfather, the Messenger of Allah (صلى الله عليه وآله وسلم), is the master of all Prophets; his grandmother is Khadeejah, daughter of Khuwaylid, the first of all women to believe in Allah and His Messenger. And this is al-Hussayn son of Ali, has the best father in all people, the best mother in all people; his father is Ali son of Aboo Taalib, the Messenger’s brother, vice and cousin, the first of all men to believe in Allah and His Messenger; his mother is Fatima daughter of Muhammad, the Mistress of all women.

And this is Al-Hussain son of Ali has the best paternal uncle and the best paternal aunt; his uncle is Ja`far, son of Aboo Taalib who is adorned with two wings with which he flies to wherever he wants in Paradise, and his aunt is Umm Haanee, daughter of Aboo Taalib.

And this is Al-Hussayn son of Ali, he has the best maternal uncle maternal aunt; his maternal uncle is Al-Qaasim, son the Messenger of Allah (صلى الله عليه وآله وسلم), and his maternal aunt is Zaynab daughter of Muhammad, the Messenger of Allah. He then put him on his shoulder, separated his arms then knelt and said: “O people, this is Al-Hussayn son of Ali; his grandfather and grandmother are in Paradise; his paternal uncle and paternal aunt are in Paradise; his maternal uncle and maternal aunt are in Paradise; he

¹¹ Al-Sadooq, *Al-KhiSaal*, vol. 2, pg. 404, hadeeth # 116

and his brother are in Paradise.”¹²

Hadeeth #9

Here is another Haadeeth that Zaynab is said to be the “daughter of the Messenger of Allaah (صلى الله عليه وآله)”. This one is **da`eef (weak)**, but it is already back up by SaHeeH hadeeth confirming this. Note: Once again, going through a different chain.

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ عَنْ أُمَامَةَ بِنْتِ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَ أُمِّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص قَالَتْ أَتَانِي أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع¹³

Hadeeth #10

Here is Haadeeth of the Prophet (صلى الله عليه وآله وسلم) describing Al-Hussayn (عليه السلام) maternal aunt and uncles, notice the names.

و الحسين فإن خالهما القاسم بن رسول الله و خالتهما زينب بنت رسول الله ص

“And Al-Hussayn, and his maternal uncles is Al-Qaasim, son of the Messenger of Allaah, and his maternal aunt is Zaynab, daughter of the Messenger of Allaah (صلى الله عليه وآله وسلم).”¹⁴

Hadeeth #11

Here is Haadeeth from Imaam `Alee (عليه السلام) in *Nahj Al-Balaaghah*, which he is talking to `Uthmaan, the third caliph, and saying that he has the honor of being the “son-in-law” of the Prophet (صلى الله عليه وآله وسلم), something that the first two caliphs were not.

¹² Ibn Tawoos, *Al-Taraa'if*, vol. 1, pg. 118; Al-Majlisi, *BiHaar Al-Anwaar*, vol. 23, ch. 8, pg. 111, pg. 19

¹³ Al-Kulayni, *Al-Kaafee*, vol. 6, pg. 369, hadeeth # 1

¹⁴ Al-Sadooq, *Al-Amaalee*, pg. 437, hadeeth # 2

وَمَا ابْنُ أَبِي قُحَافَةَ وَلَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ وَأَنْتَ أَقْرَبُ إِلَى أَبِي رَسُولِ اللَّهِ ص **وَشَيْبَةَ** رَحِمَ مِنْهُمَا وَقَدْ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا

"And Ibn Abee QuHaaafah (Aboo Bakr) and Ibn Al-KhaTTaab (`Umar) were no more responsible for acting righteously than you, since and you are nearer to the Messenger of Allaah through **kinship** than both of them (Aboo Bakr & `Umar), and you take from him being a **son-in-law which they are not.**"¹⁵

Hadeeth #12

Here is Haadeeth from one of our Imaams (عليه السلام) and they specifically said "Ruqayyah daughter of the Messenger of Allaah"

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ لَمَّا مَاتَتْ رُقِيَّةُ ابْنَةُ رَسُولِ اللَّهِ ص قَالَ رَسُولُ اللَّهِ ص الْحَقِّي بِسَلَفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ وَ أَصْحَابِهِ قَالَ وَ فَاطِمَةُ ع عَلَى شَفِيرِ الْقَبْرِ تَتَحَدَّرُ دُمُوعُهَا فِي الْقَبْرِ وَ رَسُولُ اللَّهِ ص يَتَلَقَّاهُ بِثَوْبِهِ قَائِمًا يَدْعُو قَالَ إِنِّي لَأَعْرِفُ ضَعْفَهَا وَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجِيرَهَا مِنْ ضَمَّةِ الْقَبْرِ

From One of them (عليه السلام) said: "When Ruqayyah, daughter of the Messenger of Allaah (صلى الله عليه وآله وسلم) died. The Messenger of Allaah (صلى الله عليه وآله وسلم) said 'you now join the people of good deeds, of our predecessors `Uthmaan bin Madh`oon and his companions. FaaTimah (عليها السلام) stood at the edge of the grave with her tears calling into the grave, and the Messenger of Allaah (صلى الله عليه وآله وسلم) allows his tears to fall on his clothes while standing he prayed saying 'I am aware of her weakness and pray to Allaah to grant her protection against the pressure of the grave'"¹⁶

Hadeeth #13

Here is Haadeeth that talks about Imaam `Alee (عليه السلام) entering with FaaTimah (عليها السلام) entering after HER SISTER died.

و روي أن أمير المؤمنين (عليه السلام) دخل بفاطمة (عليها السلام) بعد وفاة أختها رقية زوجة عثمان

¹⁵ Nahj Al-Balaaghah, Sermon # 164 (Imaam `Alee (عليه السلام) talking to `Uthmaan)

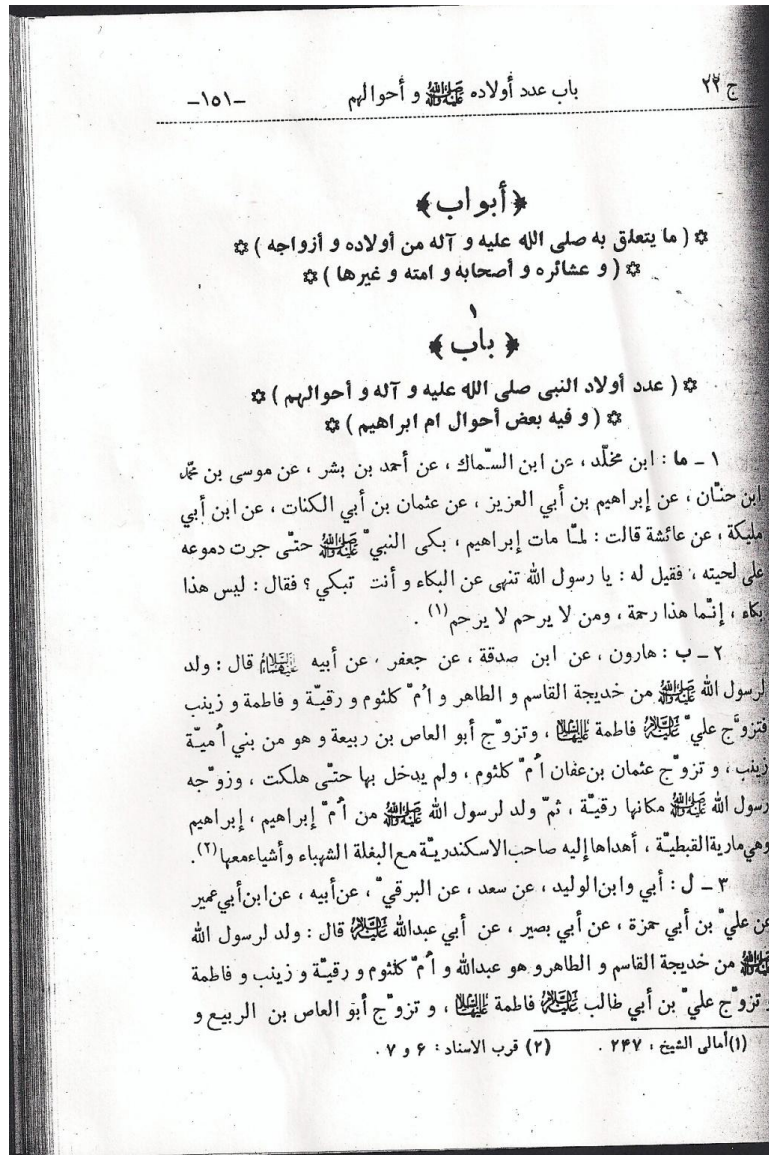
¹⁶ Al-Kulayni, Al-Kaafi, vol. 3, pg. 241, hadeeth # 18

“And it is narrated that Ameer Al-Mu'mineen (عليه السلام) entered with FaaTimah (عليها السلام) after the death of her sister Ruqayyah, wife of `Uthmaan.”¹⁷

More Sources from Al-Majlisi' Bihaar Al-Anwaar

Here is a scanned image of the chapter title, where Al-Majlisi discusses the amount of kids the Prophet صلى الله عليه وآله وسلم had, he adds a lot more aHaadeeth concerning the 4 daughters of the Prophet صلى الله عليه وآله وسلم.

(Scanned image of Al-Majlisi's *Bihaar Al-Anwaar*, vol. 22, pg. 151)



¹⁷ Al-Toosi, *Al-Amaali*, Majlis #2, Hadeeth # 16 (in majlis) / Hadeeth # 47 (in book)

We have seen countless upon countless of aHaadeeth from the Imaams (عليهم السلام) that show that there were more than one daughter of the Prophet (صلى الله عليه وآله وسلم). This will easily be considered mutawaatir (widely narrated), and be accepted automatically by any scholar.

Now we must see what the Scholars have said concerning the number of daughters the Prophet (صلى الله عليه وآله وسلم) had.

Scholars:

Scholar # 1: Aboo Al-Qaasim Al-Hussayn bin RooH (d. 326 AH)

He isn't really considered a scholar, but a naa'ib (representative) of our 12th Imaam (عليه السلام). He was asked a question concerning the daughters of the Prophet (صلى الله عليه وآله وسلم) from some scholars.

فقال له كم بنات رسول الله ص. فقال أربع قال فأيهن أفضل فقال فاطمة

So he said to him: "How many daughters did the Messenger of Allaah (صلى الله عليه وآله وسلم) have? So he (Hussayn bin RooH) said: "Four". He said: And who is the best? So he (Hussayn bin RooH) said: "FaaTimah (عليها السلام)"¹⁸

Scholar #2: Al-Kulayni (d. 329 AH)

Compiler of the great work *Al-Kaafi*, very rarely does Al-Kulayni talk himself in *Al-Kaafi*, he usually just narrates aHaadeeth from the Ahl Al-Bayt (عليه السلام), but he has discussed the number of daughters. Here is what he said:

وَتَزَوَّجَ خَدِيجَةَ وَهُوَ ابْنُ بَضْعٍ وَ عِشْرِينَ سَنَةً فَوُلِدَ لَهُ مِنْهَا قَبْلَ مَبْعَثِهِ ع الْقَاسِمُ وَ رُقِيَّةٌ وَ زَيْنَبُ وَ أُمُّ كَلْثُومٍ وَ وُلِدَ لَهُ بَعْدَ الْمَبْعَثِ الطَّيِّبُ وَ الطَّاهِرُ وَ فَاطِمَةُ ع وَ رُوِيَ أَيْضاً أَنَّهُ لَمْ يُولَدْ بَعْدَ الْمَبْعَثِ إِلَّا فَاطِمَةُ ع وَ أَنَّ الطَّيِّبَ وَ الطَّاهِرَ وُلِدَا قَبْلَ مَبْعَثِهِ

(Al-Kulayni saying this) He (صلى الله عليه وآله وسلم) married Khadeejah when he was twenty and some years old. His children from her before his revelation (as a Prophet) were Al-Qaasim, Ruqayyah, Zaynab and Umm Kulthoom. His children born after his revelation were Al-Tayyib, Al-Taahir and FaaTimah (عليها السلام). It is also narrated that he had no children after revelation besides FaaTimah (عليها السلام) were born and that al-Tayyib and al-Taahir were born before he revelation.¹⁹

¹⁸ Al-Toosi, *Kitaab Al-Ghaybah*, pg. 387

¹⁹ Al-Kulayni, *Al-Kaafi*, vol. 1, pg. 439

Scholar #3: Al-Mufeed (d. 413 AH)

He was asked about whether Zaynab and Ruqayyah were the daughters of the Prophet or not. Here is what he said:

والجواب ، أن زينب ورقية كانتا ابنتي رسول الله صلى الله عليه وآله والمخالف لذلك شاذ بخلافه

Answer: "That Zaynab and Ruqayyah were two daughters of the Messenger of Allaah (صلى الله عليه وآله وسلم) and the opposition in that is shaadh (odd) in his opposition"²⁰

Scholar #4: Shareef Al-MurtaDa (d. 436 AH)

He replies to people who were said that Ruqayyah and Zaynab were not the daughters of the Prophet (صلى الله عليه وآله وسلم) but were the daughters of Haalah, sister of Khadeejah (عليها السلام).

ومن حملته نفسه من غفلة أصحابنا على أن رقيه و زينب ليستا بنت رسول الله صلى الله عليه وآله على الحقيقة ، و زعم أنهما بنتا خديجة رضي الله عنها من [هالة] ابن أبي هالة ، غير صحيح لما هو معلوم ضرورة ، لأن العلم بذلك ممن خالط أهل الأخبار ، كالعلم بغيره من الأمور الظاهرة ، و زعم الشك فيه كالشك في كل أمر معلوم في الأخبار ، و ما لنا إلى المكابرة بالمعلوم من حاجة ، و الحمد لله وحده

"And amongst our companions who are careless is that Ruqayyah and Zaynab are not the daughters of the Prophet (صلى الله عليه وآله وسلم) in reality and claim that they both are the daughters of Khadeejah, may Allaah be pleased with her, from [Haalah] son of Abee Haalah, (and this) is not correct according to what should have been importantly known, because the knowledge about that (they get this) is from which have been confused in what we know from akhbaar/history-reports, like the knowledge of the obvious matters. Doubting in this matter, is like doubting in every matter known through knowledge of akhbaar. And we don't have to be arrogant about is known and alhamdulillah".²¹

Scholar #5: Al-Toosee (d. 460 AH)

²⁰ Al-Mufeed, *Al-Masaa'il Al-'Ukhbariyyah*, pg. 120

²¹ Al-MurtaDa, *InkaaH Ameer Al-Mu'mineen Ibnatihi `Umar*

زوج فاطمة عليها السلام و هو أمير المؤمنين صلوات الله و سلامه عليه، و أمها خديجة أم المؤمنين، و زوج بنتيه رقية و أم كلثوم عثمان

"FaaTimah (عليها السلام) married `Alee (عليه السلام), and he is Ameer Al-Mu'mineen (عليه و سلامه عليه), and her mother is Khadeejah, mother of the believers, and her (khadeejah's) daughters Ruqayyah and Umm Kulthoom married `Uthmaan"²²

Scholar #6: FaDl bin Al-Hassan al-Tabarasee (d. 548 AH)

He writes in his biography of the Prophet (صلى الله عليه وآله وسلم) on the number of daughters the Prophet (صلى الله عليه وآله وسلم) had from Khadeejah (عليها السلام).

فأول ما حملت ولدت عبد الله بن محمد و هو الطيب الطاهر و ولدت له القاسم و قيل إن القاسم أكبر و هو بكره و به كان يكنى و الناس يغلطون فيقولون ولد له منها أربع بنين القاسم و عبد الله و الطيب و الطاهر و إنما ولد له منها ابنان و أربع بنات زينب و رقية و أم كلثوم و فاطمة

"The first child born was 'Abd Allaah son of Muhammad (صلى الله عليه وآله وسلم), who was (known as) Al-Tayyib & Al-Taahir. She also gave birth to (another) son Al-Qaasim, and people say Al-Qaasim was older and his firstborn, as his kunya (title) was Aboo Al-Qaasim. Some people have mistakenly assumed that the Prophet had four sons from Khadeejah: Al-Qaasim, 'Abd Allaah, Al-Tayyib, and Al-Taahir. (the truth is) That he bore from her two sons and four daughters: Zaynab, Ruqayyah, Umm Kulthoom, and FaaTimah."²³

Scholar #7: Ibn Shahr Ashoob Al-Mazandaraanee (d. 558 AH)

He has also stated in his esteemed work *Al-Manaaqib*, the number of daughters the Prophet (صلى الله عليه وآله وسلم) had from Khadeejah (عليها السلام).

أولاده ولد من خديجة القاسم و عبد الله و هما الطاهر و الطيب و أربع بنات زينب و رقية و أم كلثوم و هي آمنة و فاطمة و هي أم أبيها و لم يكن له ولد من غيرها إلا إبراهيم من مارية

²² Al-Toosi, *Al-Mabsoot*, vol. 4, pg. 159

²³ Al-Tabarasee, *'Ilaam Al-Waraa'*, pg. 139

"His children born from Khadeejah (عليها السلام) are Al-Qaasim, `Abd Allaah, and they are Al-Taahir and Al-Tayyib, and four daughters, Zaynab, Ruqayyah, Umm Kulthoom, she is "Aminah", and FaaTimah, and she is "Umm Abeehaa". And he did not have any children except Ibraaheem from Maariyyah"²⁴

Scholar #8: Shaheed Al-Thaane (d. 966 AH)

فقد زوج رسول الله صلى الله عليه وآله وسلم فاطمة بعليّ عليهما السلام، وأختيهما رقية وأم كلثوم بعثمان

"And the Messenger of Allaah (صلى الله عليه وآله وسلم) married FaaTimah (عليها السلام) with `Alee (عليه السلام). And her sisters Ruqayyah and Umm Kulthoom (married) with `Uthmaan"²⁵

Scholar #9: FayD Al-Kashaanee (d. 1091 AH)

فولد له منها قبل مبعثه ص القاسم و رقية و زينب و أم كلثوم و ولد له بعد المبعث الطيب و الطاهر و فاطمة ع و روي أيضا أنه لم يولد له بعد المبعث إلا فاطمة ع

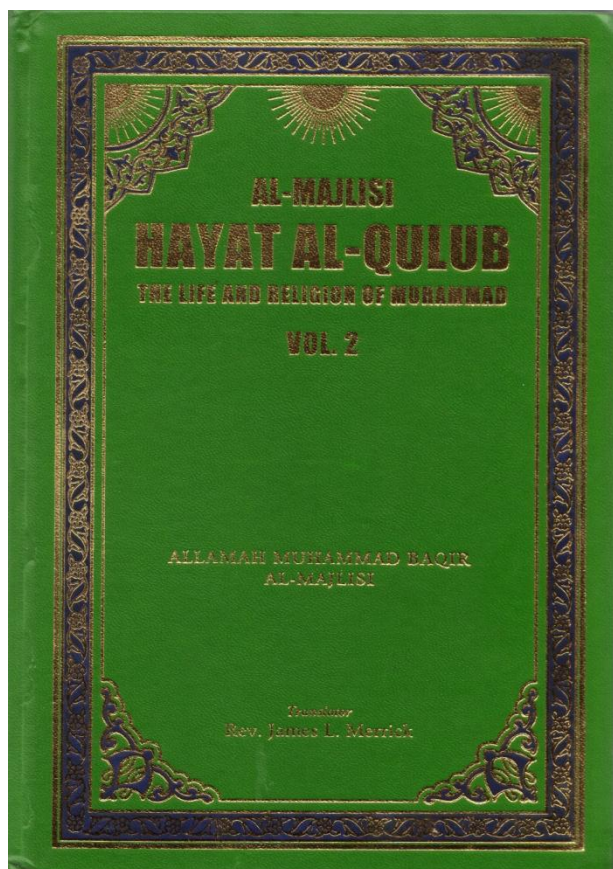
"And the children the he had from before his (first) revelation were Al-Qaasim, Ruqayyah, Zaynab, Umm Kulthoom, and the children after (first) revelation were Al-Tayyib, Al-Taahir, and FaaTimah (عليها السلام). And it is narrated also that he did not have any children after (first) revelation except FaaTimah (عليها السلام)."²⁶

Scholar #10: `Allaamah Muhammad Baaqir Al-Majlisi (d. 1110 AH)

²⁴ Ibn Shahr Ashoob, *Manaaqib*, vol. 1, pg. 161

²⁵ Shaheed Al-Thaane, *Masaalik Al-Afhaam*, vol. 7, pg. 81

²⁶ FayD Al-Kashaanee, *Al-Waafee*, vol. 3, pg. 722 (FayD Al-Kashaanee, himself, is saying this)



CHAPTER V. *Account of Khadeejah: Mohammed is employed by her in a Mercantile Expedition to Syria: He marries her and has by her Kasim, Abdullah, Rokeeah, Zaynah, Ummkulsoom and Fatimah.*

It is related by both shoohis and sunnees that the first man who believed in the apostle of God was Khybin-Ahaskib, and the first woman that embraced the same faith was Khadeejah, the daughter of Khuaylid. The prophet himself declared that the best of the women of paradise were four in number, namely: Khadeejah the daughter of Khuaylid, Fatimah his own daughter, Maryam the daughter of Imran, and Aaseeh the daughter of Manthim and wife

On the authority of the imam Jafer-e-Saduk, it is related that one day the prophet came in and saw Ayyeshah scolding Fatimah and charging her with arrogance in supposing her mother Khadeejah was superior to the rest of them. At sight of her father Fatimah burst into tears, and Mohammed learning the cause was angry and rebuked Ayyeshah, saying, God bestows a blessing on every woman who loves her husband ardently and brings him many children. God be gracious to Khadeejah, from whom by me pure and sacred were born Abdullah, Kasim, Fatimah, Rokeeah, Zaynah, and Ummkulsoom; but God has made you so sterile that you have not had a single child.

asked whether her mother had gone. Jibreel was hereupon sent down with the message to Mohammed that he should inform Fatimah that her mother was in a house constructed of reeds with golden joints, the posts sustaining it being of red ruby; and it was situated between the houses of Aaseeh and Maryam, the daughter of Imran. So highly was Khadeejah esteemed in heaven, while yet in this world, that when Jibreel transported Mohammed to the celestial abodes, the prophet asked him if he had any request to make of him, and the angel only desired his salutation to be conveyed to Khadeejah. Another tradition states that Jibreel in his descents to the prophet, always left a salutation for Khadeejah when

* Pharaoh.

Chapter V: Account of Khadeejah: Muhammad is employed by her in a Mercantile Expedition to Syria: **He marries her and has by her Kasim, Abdullah, Rokeeah, Zaynah, Ummkulsoom and Fatimah.**

On the authority of Imam Jafer-e-Saduk (عليه السلام): "...God be gracious to Khadeejah, from **whom by me pure and sacred were born Abdullah, Kasim, Fatimah, Rokeeah, Zaynah, and Ummkulsoom...**"²⁷

Scholar #11: Haa'iree Al-Mazandaraanee (d. 1216AH)

ولد له منها قبل مبعثه القاسم و رقية و زينب و أم كلثوم

"And his children from her (عليها السلام) before his (first) revelation were Al-Qaasim, **Ruqayyah, Zaynah, and Umm Kulthoom**"²⁸

²⁷ Al-Majlisi, *Hayaah Al-Quloob*, vol. 2, Ch. 7, pg. 67

²⁸ Haa'iree Al-Mazandaraanee, *Muntaha Al-Maqaal*, vol. 1, pg. 11

Scholar #12: Kashif Al-GhiTaa (d. 1228 AH)

وكان له من الأولاد ثمانية ولد له من الخديجة قبل المبعث والقاسم ورقية وزينب وأم كلثوم

“And he had 8 children that was born from Khadeejah (عليها السلام). (The Children) before revelation were Al-Qaasim, Ruqayyah, Zaynab, and Umm Kulthoom.”²⁹

Scholar #13: Shaykh `Abbaas Al-Qumme (d. 1359 AH)

Here is what Shaykh `Abbaas Al-Qumme, compiler of *MifaateeH Al-Jinaan*, had to say in regards to the number of daughters the Prophet (صلى الله عليه وآله وسلم) had:

مَنْ تَهَيَّأَ لِلْإِيمَانِ
فِي تَوَارِيخِ النَّبِيِّ وَالْأَوَّلِ

تأليف
الحجوة الشيخ عبد الله بن عبد الله
تدريس
الأستاذ ناصر النقي

الجزء الأول

دار الإسلام

ورد في (قرب الاسناد) عن الإمام الصادق (عليه السلام) أنه ولد لرسول الله (صلى الله عليه وآله) من خديجة: القاسم والطاهر وفاطمة وأم كلثوم ورقية وزينب، فتزوج علي (عليه السلام) فاطمة (عليها السلام) وتزوج أبو العاص بن الربيع (١) - وهو من بني أمية - زينب، وتزوج عثمان بن عفان أم كلثوم، فلم يدخل بها حتى هلك، ورقية رسول الله (صلى الله عليه وآله) مكانها رقية. ثم ولد لرسول الله (صلى الله عليه وآله) من أم إبراهيم - إبراهيم - وهي مسارية القبطية، وهذا هو صاحب الاسكندرية مع البغلة الشهية، وأبناء معها. أقول: من المشهور وما نقله المؤرخون أن تزوج أم كلثوم عثمان كان بعد وفاة رقية، وإن رقية توفيت في السنة الثانية للهجرة إبان وفاة بدر. والشيخ الطوسي وابن شهر آشوب يرويان أنه لم يولد لرسول الله (صلى الله عليه وآله) أبناء من غير خديجة سوى إبراهيم الذي ولد من مسارية القبطية، والمشهور أنه ولد له ثلاثة (١) ولما رزق العاصم كان قبل أبيه، وقبل تحريم الأورج بتكثير، وولدت زينب بنتاً من أبي العاصم.

ورد في (قرب الاسناد) عن الامام الصادق (عليه السلام) قال ولد لرسول الله ص من خديجة القاسم و الطاهر و أم كلثوم و رقية و فاطمة و زينب فتزوج علي ع فاطمة ع و تزوج أبو العاص بن ربيعة و هو من بني أمية زينب و تزوج عثمان بن عفان أم كلثوم و لم يدخل بها حتى هلكت و زوجه رسول الله ص مكانها رقية

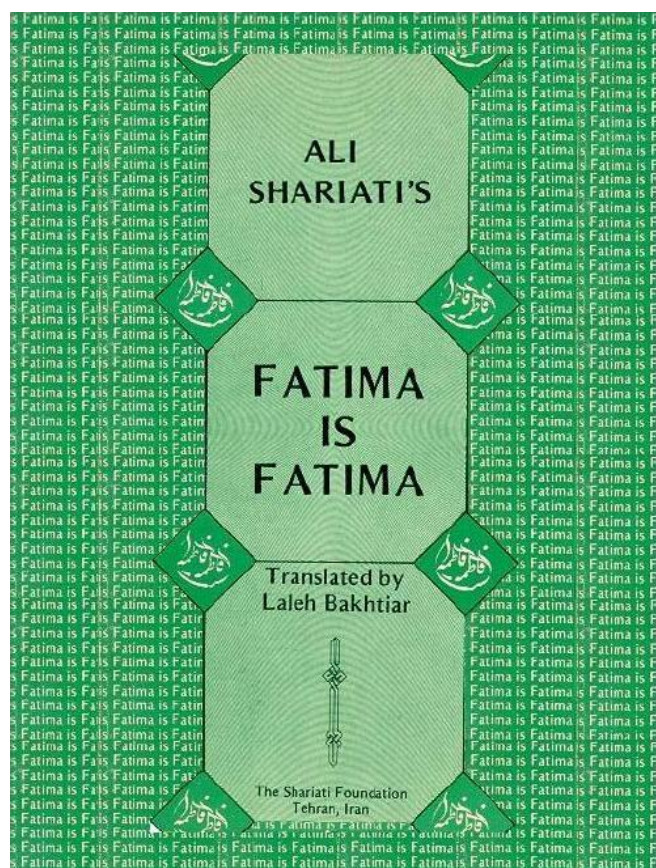
And it has been mentioned in (Qurb Al-Isnaad) from Al-Imaam Al-Saadiq (عليه السلام) said: "The children of the Messenger of Allaah (صلى الله عليه وآله وسلم) from Khadeejah were Al-Qaasim, Al-Taahir, Umm Kulthoom, Ruqayyah,

²⁹ Kaashif Al-GhiTaa', *Kashf Al-GhiTaa'*, vol. 1, pg. 5

FaaTimah, and Zaynab. And `Alee (عليه السلام) married Faatimah (عليها السلام). And Aboo `Aas bin Rabee` and he is from Banu Ummayyah married Zaynab. And `Uthmaan bin `Affaan married Umm Kulthoom, and he did not enter in her (i.e. sexual intercourse) until she passed away, and the Messenger of Allaah married him to Ruqayyah in her place"³⁰

Scholar #14: Dr. Ali Shariati (d. 1977 AD)

The famous scholar Dr. Ali Shariati, he was one of the most influential people in order to bring about the Iranian Revolution. He discusses the daughters of the Prophet (صلى الله عليه وآله وسلم) in his esteemed book *Fatima is Fatima*³¹



Everyone is awaiting the sons to be born of this family, sons to bring strength, credit and nobility to the family of Abdul Muttalib.

The first child born is a girl, Zainab.

But the family is anticipating a son.

The second child is a daughter, Ruqayyah.

The anticipation grows stronger and the need also increases.

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Fatimah is Fatimah

The third, a girl, Umm Khulthum.

Two boys, Qasem and Abdullah are born. They hold great promise. But they do not blossom. They die in infancy. Now there are three children in this house, and all three are girls.

³⁰ Shaykh `Abbaas Al-Qumme, *Muntaha al-Amaal*, vol. 1, pg. 151 (Quoting originally from Qurb Al-Isnaad, this narration as already been mentioned and discussed in the Hadeeth section, under Hadeeth #5)

³¹ Ali Shariati, *Fatima is Fatima*, pg. 151 - 152

Scholar #15: Muhammad bin Mahdee Al-Sheeraazee (d. 2001 AD)

Taken from his book *Ummaahaat Al-Ma`soomeen*, the second chapter is dedicated to Khadeejah (عليها السلام), and this is what is said under the section of “Children of Sayyidah Khadeejah (عليها السلام)”.

أولاد السيِّدة خديجة (عليها السلام)

إنَّ أولاد الرسول (صلى الله عليه وآله وسلم) كلَّهم من السيِّدة خديجة (عليها السلام) إلَّا إبراهيم.
فأنجبت السيِّدة خديجة (عليها السلام) من الأولاد: القاسم والطَّيِّب، وقد ماتا بمكَّة صغيرين.
وأنجبت من البنات: **زينب وأمّ كلثوم ورقية وفاطمة.**

Children of Sayyidah Khadeejah:

That the children of the Messenger (SAWAS) all of them are from Sayyidah Khadeejah, except Ibraaheem.

And Sayyidah Khadeejah (AHS) bore from the boys: Al-Qaasim and Al-Tayyib, and they died in Mekkah very young.

And she bore from the girls: **Zaynab, Umm Kulthoom, Ruqayyah, and FaaTimah.**³²

Scholar #16: Muhammad Taque Al-Modarresi

ورزق النبيّ من خديجة خمسة أولاد هم (**زينب**) و (**أمّ كلثوم**) و (**فاطمة**) و (**رقية**) و (**القاسم** ، أو الطاهر)
عليهم السلام.

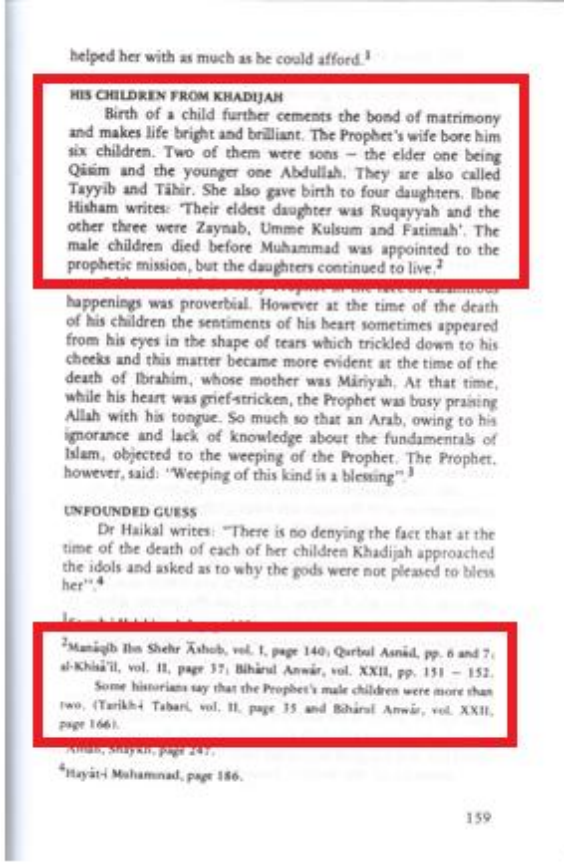
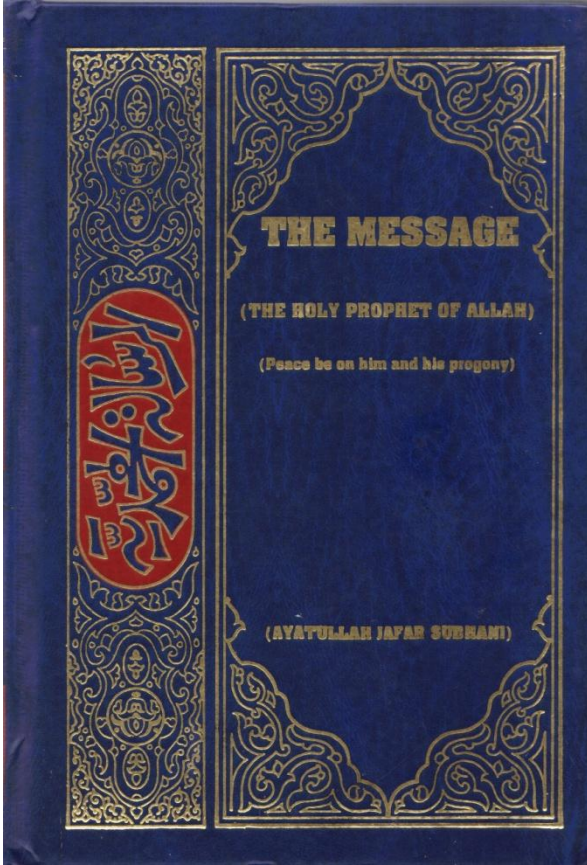
And the sustenance of the Prophet from khadeejah is five children, they are: **Zaynab, Umm Kulthoom, FaaTimah, Ruqayyah,** and Al-Qaasim or Al-Taahir (عليهم السلام)³³

³² Muhammad Mahdi Al-Sheeraazee, *Ummaahaat Al-Ma`soomeen*, ch. 2 – Sayyidah Khadeejah

³³ Muhammad Taque Al-Modarresi, *Al-Nabee Muhammad (صلى الله عليه وآله وسلم)*, Introduction

Scholar #17: Ja`far SubHaanee

Here is what the esteemed scholar Ja`far SubHaanee has said concerning the amount of daughters of the Prophet (صلى الله عليه وآله وسلم).



أولاد الرسول (صلى الله عليه وآله وسلم)

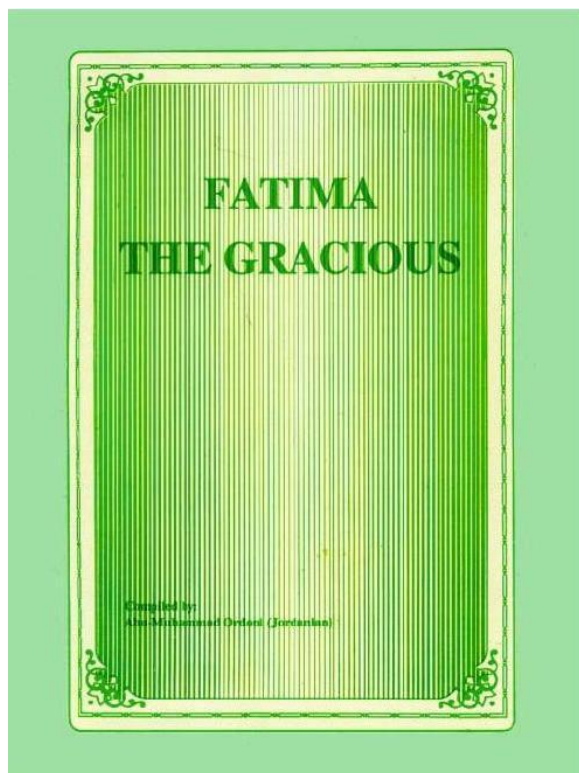
لقد أنجبت خديجة لرسول الله (صلى الله عليه وآله وسلم) ستة من الأولاد، اثنين من الذكور، أكبرهما القاسم وعبدالله، وأربعة من الإناث. وذكر ابن هاشم، أن أكبر بناته: رقية ثم زينب ثم أم كلثوم، ثم فاطمة،

The children of The Messenger (صلى الله عليه وآله وسلم):

"That the children Khadeejah bore with the Messenger of Allaah (صلى الله عليه وآله وسلم) are **six**, from the children two of them were male, the eldest was Al-Qaasim and `Abd Allaah. And four daughters. And Ibn hishaam has mentioned: That the oldest of the daughters is **Ruqayyah, then Zaynab, then Umm Kulthoom, then FaaTimah**"³⁴

³⁴ Ja`far SubHaanee, *Seerah Al-Muhammadiyah*, ch. Children of the Prophet, pg. 46

More Scholars



or he said: "If it was a man like my nephew then the greatest dowries are to be granted to him, but men like you cannot get married save by paying large sums of money."

The blessed wedding took place in the best possible way, the Messenger moved in with Lady Khadijah who felt that she was going through the happiest period of her life, because she had reached her best wishes and sweetest dreams.

Khadijah gave birth to several children of whom only four daughters survived: Zaynab, Umme Kulthum, Ruqayyah, and Fatima-Zahra who was the youngest and most exalted of them all.

There is a difference between historians regarding the first two daughters, for some claim that they were the Prophet's step-

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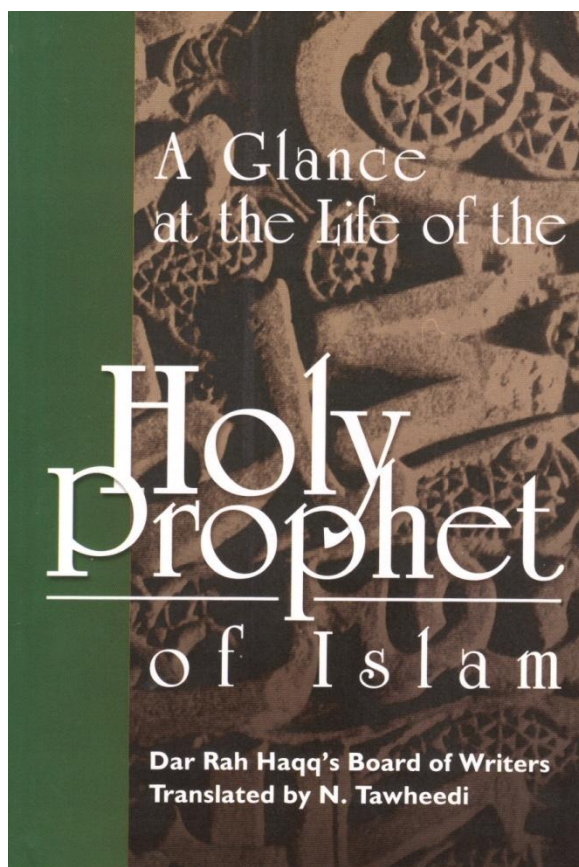
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Fatima The Gracious

daughters; but the fact is that they were his direct daughters. This fact will be explained in the coming pages, if Allah wills. [1]

References:

[1] The story of Khadijah's marriage was summarized and carried on from Bihar al-Anwar: v.6.



KHADIJA'S PROPOSAL OF MARRIAGE

Khadija asked Nafisa, who was her close friend and whom she always trusted with her secrets, to speak to the Prophet about marriage. Nafisa went to him and asked, "Why do you not get married?" He answered, "My living conditions and financial situation do not allow me to get married". Nafisa said, "Will you agree to get married if this problem is solved and a rich, beautiful, and honorable woman from a well-known family asks you to marry her?"

He asked, "Who is this woman you are talking about?" Nafisa answered, "Khadija".

He said, "How is it possible? She has rejected the proposals of many of the Quraysh aristocrats and rich men. Would she marry me?" Nafisa said, "This union is possible and I will arrange it".

When he became quite sure of Khadija's inclination towards marriage with him, the Prophet talked to his uncles about the matter. They were very pleased with this good news, and they attempted to arrange the marriage for their blessed nephew. And finally this auspicious marriage was celebrated with special ceremonies.³⁷

The Prophet spent 25 years of his life with Khadija, who was not only a loving wife for him, but also his best and most helpful mate.³⁸ This period is considered to be the best period of his married life.

Khadija, peace be upon her, was the first woman who believed in the Prophet's divine prophecy. She put all her wealth at his disposal to propagate and promote Islam.³⁹ Six children were born of his marriage: two sons named Qasim and Tahir who passed away as infants in Makkah and four daughters named Ruqiyah, Zaynab, Umm Kulsum, and Fatima, who was the most prominent and honoured of them all.⁴⁰

Khadija was so devoted to her husband and showed such great

Only One Daughter?

We have established that the Prophet (صلى الله عليه وآله وسلم) had four daughters from Khadeejah (عليها السلام) from the Qur'aan, aHaadeeth, and Scholarly Opinion (From Classical Scholars to Cotemporary). Now, we must look through history and see when and where did this theory of there being only one daughter of the Prophet (صلى الله عليه وآله وسلم) first emerge. I say "theory", because it is just that, it is not substantiated by any evidence from the Ahl Al-Bayt (عليهم السلام) instead the followers of this theory use shaadh (odd) historical sources to prove this.

Who came up with this Theory?

When you look through the books of seerah (biographies) there seemed to be an ijmaa` (consensus) amongst the Shee`ah scholars that the Prophet (صلى الله عليه وآله وسلم) did indeed have four daughters, as I have shown already. If there was an ijmaa` (consensus) amongst the `ulemaa (scholars) of the Shee`ah, then who came up with this theory of only having one daughter? When did he live? How is he viewed amongst the `ulemaa (scholars) of the shee`ah, is he considered to be a "good person" even amongst our scholars? All of these questions and more will answered in the upcoming sections, inshaa'Allaah.

`Alee bin aHmad Aboo Al-Qaasim Al-Koofee

When you look through the books, the earliest traces of when this theory of there being only one daughter of the Prophet (صلى الله عليه وآله وسلم) first began comes from a guy name `Alee bin aHmad Aboo al-Qaasim Al-Koofee. He, Aboo Al-Qaasim Al-Koofee, was the first one who proposed that Ruqayyah and Zaynab were not daughters of Khadeejah; rather they were daughters of haalah, sister of Khadeejah. Our classical scholars have deemed this to be a **bid`ah** (innovation).³⁵ Even great contemporary scholars such as Al-Tustaree (d. 1415 AH) has said that this **bid`ah** was started from the book of Aboo Al-Qaasim Al-Koofee:

³⁵ Ibn Shahr Ashoob, *Manaaqib*, vol. 1, pg. 159; Al-Majlisi, *BiHaar Al-Anwaar*, vol. 22, ch. 2, pg. 191

و البدع أن رقية و زينب كانتا ابنتي هالة أخت خديجة

"And the **bid`ah** that Ruqayyah and Zaynab were two daughters of Haalah, sister of Khadeejah"

ثم لا ريب أن زينب ورقية كانتا ابنتي النبي (صلى الله عليه وآله) . والبدع الذي قال هو كتاب أبي القاسم المذكور

"Then there is no doubt that Zaynab and Ruqayyah were daughters of the Prophet (صلى الله عليه وآله وسلم), and the bid`ah which it has been mentioned in the book of Aboo Al-Qaasim (Al-Koofee)."³⁶

Now, that we have established that this "theory" of there being only one daughter of the Prophet (صلى الله عليه وآله وسلم) was started by this guy named Aboo Al-Qaasim Al-Koofee, we must then figure out when was he alive?

When did he live?

As per all the great Rijal scholars, they have said that he died in the year 352 AH.

Al-Najaashee (d. 450 AH):

توفي في جمادى الأولى سنة اثنتين و خمسين و ثلاثمائة

"He died in Jamaadi Al-Awwal in the year 352 AH"³⁷

`Allaamah Al-Hillee (d. 726 AH):

جمادى الأولى سنة اثنتين و خمسين و ثلاثمائة

"Jamaadi Al-Awwal, in the year 352 AH"³⁸

Muqaddis Al-Ardabeelee (d. 993 AH):

توفي جمادى الأولى سنة اثنتين وخمسين وثلاثمائة

"He died in Jamaadi Al-Awwal in the year 352 AH"³⁹

³⁶ Al-Tustaree, *Qaamoos Al-Rijal*, vol. 9, pg. 450

³⁷ Al-Najaashee, *Rijal*, pg. 266, person # 691

³⁸ Al-Hillee, *Rijal (KhulaaSah Al-Aqwaal)*, Second Section, pg. 233, person # 10

³⁹ Al-Ardabeelee, *Jaami` Al-Rawaa'*, vol. 1, pg. 553

Al-Burujerdi (d. 1313 AH):

توفي في جمادى الأولى سنة اثنين وخمسين وثلاثمائة

"He died in Jamaadi Al-Awwal, in the year 352 AH"⁴⁰

Agha Buzoorg Tehraanee (d. 1389 AH):

في شهر جمادى الأولى سنة اثنين وخمسين وثلاثمائة

"In the month Jamaadi Al-Awwal, in the year 352 AH"⁴¹

`Alee Namaazee Al-Shaaharoodi (d. 1405 AH):

وفيه مات أبو القاسم الكوفي علي بن أحمد بن موسى المبرقع ، وله كتب منها كتاب الاستغاثة

"And in it (the year) Aboo Al-Qaasim Al-Koofee `Alee bin aHmad bin Moosa Al-Mabraqa` , and he had books, from it was Kitaab Al-Istighaathaa"^{42,43}

Al-Khoei (d. 1411 AH):

توفي في جمادى الأولى سنة اثنين وخمسين وثلاثمائة

"He died in Jaami Al-Awwal, in the year 352 AH"⁴⁴

What is His Status amongst Our Scholars?

There is an ijmaa` (consensus) from our classical scholars to our contemporary scholar on the status of Aboo

⁴⁰ Al-Burujerdi, *Taraa'if Al-Maqaal*, vol. 1, pg. 175, person # 935

⁴¹ Agha Buzoorg Tehraanee, *Al-Dharee`ah*, vol. 1, pg. 12

⁴² I will discuss in more detail this book, *Kitaab Al-Istighaathah*, that was authored by Aboo Al-Qaasim Al-Koofee in the upcoming sections

⁴³ `Alee Namaazee Al-Shaaharoodi, *Mustadarak Safeenah Al-BiHaar*, vol. 5, pg. 235 (This was under the section of the year 352 AH)

⁴⁴ Al-Khoei, *Mu`jam Rijal Al-Hadeeth*, vol. 12, pg. 270, person # 7890

Al-Qaasim Al-Koofee. They have all said that he was a “ghulat”⁴⁵ (exaggerator), “kadhaab” (liar), and a person who has a “faasid madhhab” (corrupt belief). I will attempt to show you the ijmaa` amongst our scholars on his status.

Ibn Al-GhaDaa’iree (d. 411 AH):

كذاب غال صاحب بدعة و مقالة. رأيت له كتباً كثيرة لا يلتفت إليه

“Liar, Ghaali (exaggerator), person of bid`ah and discourse. I saw that he has many books, and he is not turned to.”⁴⁶

Al-Najaashee (d. 450 AH):

غلا في آخر أمره⁴⁷ و فسد مذهبه و صنف كتباً كثيرة أكثرها على الفساد

و هذا الرجل تدعي له الغلاة منازل عظيمة

“Ghulaa (exaggerator) at the end of his life, and he has a fasad (corrupt) belief, and he composed many books, many (of those books while) on the fasaad (corrupt belief)”

“And this man is claimed to the ghullat a great position”⁴⁸

Al-Toosee (d. 460 AH):

كان إمامياً مستقيماً الطريقة و صنف كتباً كثيرة سديدة منها: كتاب الأوصياء و كتاب في الفقه على ترتيب كتاب

المزني. ثم خلط و أظهر مذهب الخمسة و صنف كتباً في الغلو و التخليط

“He was an Imaamee (12’er Shee`ah) of the straight path, and he composed many relevant books, from them were: *Kitaab Al-AwSiyaah*, *Kitaab fee Al-Fiqh `ala Tarteeb*, and *Kitaab Al-Muzinee*. Then, was confused, and showed the madhhab of al-mukhammasah⁴⁹, and he composed books in the (states of) ghuluww and confusion”⁵⁰

⁴⁵ Ghullat is a person who does *ghuluww* (exaggerates) about the ma`soomeen, a person who puts the ma`soomeen at a higher status than what they deserve.

⁴⁶ Ibn Al-GhaDaa’iree, *Kitaab Al-Du`afaa*, pg. 82, person # 104

⁴⁷ There seems to be a mistake in the naskh of the digitalized version of Al-Najaashee, it isn’t supposed to be عمره instead it is supposed to be عمره meaning “lifetime / life”. Muhaddith Al-Nooree has recorded the statement of Al-Najaashee with عمره (see: *Khaatamah Al-Mustadarak*, vol. 1, pg. 165)

⁴⁸ Al-Najaashee, *Rijaaal Al-Najaashee*, pg. 265 – 266, person # 691

⁴⁹ The Madhhab of Al-Mukhammasah was explained later by `Allaamah Al-Hillee in his *Rijaaal (KhulaaSah Al-Aqwaal)*:

Ibn Dawood Al-Hillee (d. 707 AH):

كان إماميا مستقيماً الطريقة و صنف كتباً كثيرة سديدة ثم خلط و أخذ بمذهب الخمسة

و صنف كتاباً في الغلو و التخليط

كذاب غال صاحب بدعة رأيت له كتباً كثيرة خبيثة

"He was an Imaamee of the straight path, and composed many relevant books, then became confused, and took the madhhab of al-mukhammasah.

And he composed books in the (state) of ghuluww and confusion.

He is a liar, ghaali, and a person of bid`ah. I have seen many of his wicked/evil (khabeethah) books"⁵¹

`Allaamah Al-Hillee (d. 726 AH):

After mentioning what Al-Toosi, Ibn Al-GhaDaa'iree, and Al-Najaashee has said, Al-Hillee says:

إنه كان إمامياً مستقيماً الطريقة و صنف كتباً كثيرة سديدة و صنف كتاباً في الغلو و التخليط

غلا في آخر عمره و فسد مذهبه و صنف كتباً كثيرة أكثرها على الفساد

كذاب غال صاحب بدعة و مقالة رأيت له كتباً كثيرة لا يلتفت إليه

"He is from Imaamee of the straight path, and he composed many relevant books, and composed books while in the (state) of ghuluww and confusion.

Ghulaa at the end of his life, his beliefs are corrupts, and composed many books, many of them while in the (state) of corruption.

و معنى التخميس عند الغلاة لعنهم الله أن سلمان الفارسي و المقداد و عمار و أباذر و عمر بن أمية الضمري هم الموكلون بمصالح العالم تعالى الله عن ذلك علواً كبيراً

"And the meaning of al-takhmees (al-mukhammasah) according to the ghulat, may Allaah curse them, that Salmaan al-Faarsee, Al-Miqdaad, `Ammar, Aboo Dharr, `Umar bin Unayyah Al-Damiree that they are responsible (authorities) of the world, Allaah is higher than that (false claim) a great highness"

⁵⁰ Al-Toosi, *Fihrist Al-Toosee*, pg. 271, person # 390; Al-Toosi also states in his book *Rijaaal Al-Toosee*, that Aboo Al-Qaasim Al-Koofee was a "mukhammas" (See: Al-Toosi, *Rijaaal*, pg. 434)

⁵¹ Ibn Dawood Al-Hillee, *Rijaaal*, pg. 480, person # 318

Liar, ghaali (exaggerator), a person of bid`ah and discourse. I have seen many of his books, and he is not turned too.”⁵²

Muqaddis Al-Ardabeelee (d. 993 AH):

على بن أحمد أبو القاسم الكوفي كان يقول إنه من آل أبي طالب وغلا في آخر عمره و فسد مذهبه وصنف كتباً كثيرة أكثرها على الفساد

“Alee bin aHmad Al-Qaasim Al-Kofee Al-Koofee was said that he was from the family of Abee Taalib, he was a ghulaa in his last years, and his madhhab (beliefs) was corrupt, and he composed many books, and many of them while on the corrupt (belief)”⁵³

MuStafa bin Al-Hussayn Al-Tafrishee (d. 1044 AH):

أبو القاسم الكوفي، رجل من أهل الكوفة، كان يقول: إنه من آل أبي طالب، و غلا في آخر عمره و فسد مذهبه، و صنف كتباً كثيرة أكثرها على الفساد؛ و هذا الرجل تدعى له الغلاة منازل عظيمة

“Aboo Al-Qaasim Al-Koofee, a man from the people of Al-Koofah, it is said he was from the family of Abee Taalib, he was a ghulaa in his last years, and his madhhab was corrupt, and he composed many books, and many of them while on the corrupt (belief). And this man claimed a great position in the ghulah”⁵⁴

Al-Haa’iree Al-Mazandaraanee (d. 1216 AH):

أقول: هذا هو الخمس صاحب البدع المحدثه،

“I say: he is a al-mukhammas”⁵⁵

⁵² `Allaamah Al-Hillee, *Rijaal (KhulaaSah Al-Aqwaal)*, Section 2, pg. 233, person # 10

⁵³ Muqaddis Al-Ardabeelee, *Jaami` Al-Rawaa’*, vol. 1, pg. 553

⁵⁴ Al-Tafrishee, *Naqd Al-Rijaal*, vol. 3, pg. 226 – 227, person # 3496

⁵⁵ Al-Haa’iree Al-Mazandaraanee, *Muntaha Al-Maqaal*, vol. 4, pg. 336 – 337, person # 1943 (Under `Alee bin aHmad Aboo Al-Qaasim Al-Koofee)

Al-Burujerdi (d. 1313 AH):

علي بن أحمد أبو القاسم الكوفي ، كان يقول إنه من آل أبي طالب وغلا في آخر عمره وفسد مذهبه ، وصنف كتباً كثيرة أكثرها على الفساد

“Alee bin aHmad Aboo Al-Qaasim Al-Koofee, it is said that he was from the family of Abee Taalib, he turned ghula in the end of his life, and his belief was corrupt, and he composed many books, and many of them while he was corrupt”⁵⁶

Muhaddith al-Nooree (d. 1320 AH):

لأبي القاسم علي بن أحمد الكوفي، كان إمامياً مستقيماً الطريقة، ثم غلا في آخر عمره

“Abee Al-Qaasim `Alee bin aHmad Al-Koofee, was an Imaami on the straight path, then he became a ghula at the end of his life”⁵⁷

`Alee Namaazee Al-Shaaharoodi (d. 1405 AH):

كان إمامياً مستقيماً وصنف كتباً كثيرة ، ثم خلط وفسد وادعى الأباطيل

“He was an straight imaamee, and composed many books, then got confused, and corrupt, and claimed false (things)”⁵⁸

Al-Khoei (d. 1411 AH):

Quotes Al-Najaashee:

و غلا في آخر أمره، و فسد مذهبه، و صنف كتباً كثيرة أكثرها على الفساد

“Ghulaa (exaggerator) at the end of his life, and he has a fasad (corrupt) belief, and he composed many books, many (of those books while) on the fasaad (corrupt belief)”

Quotes Al-Toosi:

كان إمامياً مستقيماً الطريقة و صنف كتباً كثيرة سديدة منها كتاب الأوصياء، و كتاب في الفقه على ترتيب كتاب

⁵⁶ Al-Burujerdi, *Taraa'if Al-Maqaal*, vol. 1, pg. 175, person # 935

⁵⁷ Muhaddith Al-Nooree, *Khaatamah Al-Mustadarak*, vol. 1, pg. 163 (This is the same Muhaddith Nooree whom has compiled the great hadeeth work that is titled *Mustadarak Al-Wasaa'il*, this is the ending of that book)

⁵⁸ Al-Shaaharoodi, *Mustadarak 'ilm al-rijaal*, vol. 5, pg. 288, hadeeth # 9606

المزني، ثم خلط و أظهر مذهب الخمسة و صنف كتباً في الغلو و التخليط و

"He was an Imaamee (12'er Shee`ah) of the straight path, and he composed many relevant books, from them were: *Kitaab Al-AwSiyya*, *Kitaab fee Al-Fiqh `ala Tarteeb*, and *Kitaab Al-Muzinee*. Then, was confused, and showed the madhhab of al-mukhammasah⁵⁹, and he composed books in the (states of) ghuluww and confusion"

Quotes Al-GhaDaa'iree:

كذاب غال صاحب بدعة و مقاله رأيت له كتباً كثيرة لا يلتفت إليه

"Liar, Ghaali (exaggerator), person of bid`ah and discourse. I saw that he has many books, and he is not turned to."⁶⁰

Al-Tustaree (d. 1416 AH):

أبو القاسم الكوفي الذي كان غالياً من الخمسة

"Aboo Al-Qaasim Al-Koofee, who was a exaggerator (ghaaliyaa) from al-mukhammasah"⁶¹

فأبو القاسم في غاية الضعف و لا عبرة بكتابه

"And Aboo Al-Qaasim (Al-Koofee) is extremely da`eef (weak), and we do not (take) his books as examples"⁶²

In Which Book Did He Write This Theory?

Aboo Al-Qaasim Al-Koofee has authored many books⁶³, but the book that I want to discuss specifically is his book called *Kitaab Al-Istighaathah fee bid` Al-Thalaathah* (كتاب الاستغاثة في بدع الثلاثة). In today's time it is popularly known as *Kitaab Al-Istighaathah*, the book was originally titled *Kitaab Al-Bid` Al-MuHaddithah* (كتاب البدع المحدثه).

Here is what MuHaddith Al-Nooree (d. 1320 AH) has said:

كتاب الاستغاثة في بدع الثلاثة

⁵⁹ The Madhhab of Al-Mukhammasah was explained later by `Allaamah Al-Hillee in his *Rijaaal (KhulaaSah Al-Aqwaal)*:

و معنى التخميس عند الغلاة لعنهم الله أن سلمان الفارسي و المقداد و عمار و أباذر و عمر بن أمية الضمري هم الموكلون بمصالح العالم تعالى الله عن ذلك علواً كبيراً

"And the meaning of al-takhmees (al-mukhammasah) according to the ghulat, may Allaah curse them, that Salmaan al-Faarsee, Al-Miqdaad, `Ammaar, Aboo Dharr, `Umar bin Unayyah Al-Damiree that they are responsible (authorities) of the world, Allaah is higher than that (false claim) a great highness"

⁶⁰ Al-Khoei, *Mu`jam Rijaaal Al-Hadeeth*, vol. 11, pg. 246, person # 7876

⁶¹ Al-Tustaree, *Qaamoos Al-Rijaaal*, vol. 9, pg. 450

⁶² Al-Tustaree, *Al-Naja'ah fee sharH Al-lum`ah*, vol. 1, pg. 275

⁶³ In Al-Najaashee's Rijaaal I have counted over 40 books authored by him.

و يعرف بكتاب البدع أيضا، و تارة بالبدع المحدثه، لأبي القاسم عليّ بن أحمد الكوفي

"Kitaab Al-Istighaathah fee bid` Al-Thalaathah

And it is known as Kitaab Al-Bid` also, and sometimes (called Kitaab) *Al-Bid` Al-MuHaddithah*⁶⁴

This book (*Al-Bid` Al-MuHaddithah*) is mentioned as one of his books by all major Rijaal scholars. Al-Najaashee (d. 450 AH) has mentioned this to be one of the books of Aboo Al-Qaasim Al-Koofee, as well as many others.⁶⁵

The book today is more known as *al-Istighaathah*, by Aboo Al-Qaasim Al-Koofee, this book is still extant. I will quote where Aboo Al-Qaasim Al-Koofee has declared the daughters of the Prophet (صلى الله عليه وآله وسلم) were not actually his from Khadeejah (عليها السلام).

ونحن نبين ونوضح وبالله التوفيقان رقية وزينب زوجتي عثمان لم يكونا ابنتي رسول الله صلى الله عليه وآله وسلم ولا ولد خديجة زوجة رسول الله صلى الله عليه وآله وسلم

"And we state and it is clear, by Allaah, that Ruqayyah and Zaynab, wives of `Uthmaan, were not the daughters of the Messenger of Allaah (صلى الله عليه وآله وسلم) and not the children of Khadeejah, wife of the Messenger of Allaah (صلى الله عليه وآله وسلم)."⁶⁶

Then, Aboo Al-Qaasim Al-Koofee attempts to prove that those daughters were not of Khadeejah (عليها السلام), but of her sister Haalah.⁶⁷ His attempt was a weak one at best, since he provided zero hadeeth from the Ahl Al-Bayt (عليه السلام), instead this theory was based off of pure dhann (speculation).

⁶⁴ Muhaddith Al-Nooree, *Khaatamah Al-Mustadarak*, vol. 1, book # 27, pg. 163

⁶⁵ Al-Najaashee, *Rijaal*, pg. 265 – 266, person # 691; Al-Hille in his *Al-KhulaaSah* pg. 233 has said about him:

أقول و هو الخمس صاحب البدع المحدثه

"I say, he is al-mukhammas, author of (the book) *Al-Bid` Al-MuHaddithah*"

⁶⁶ Aboo Al-Qaasim Al-Koofee, *Kitaab al-Istighaathah*, pg. 64

⁶⁷ Ibid, pg. 68 – 70

Conclusion

The Prophet (صلى الله عليه وآله وسلم) had **four** daughters, all of them from his most beloved wife Khadeejah (عليها السلام), the best of all the daughters is Faatimah (عليها السلام). The names of the daughters were Ruqayyah, Zaynab, Umm Kulthoom, and FaaTimah, may Allaah shower the best of blessings upon all of them.

Denying that the Prophet (صلى الله عليه وآله وسلم) had four daughters is essentially denying the Imaams (عليهم السلام). The amount of aHaadeeth that are there, as well as all of them going through different chain of narrators, thus making it *mutawaatir* (widely narrated), meaning the chances of it being a fabrication is inconceivable and impossible. Not only will you be denying the Imaams (عليهم السلام), but you will also essentially deny a scholarship of 1400 years of Islaam. This shows that without a shadow of a doubt, the Prophet (صلى الله عليه وآله وسلم) had more than one daughter.

Anyone who claims that the Prophet (صلى الله عليه وآله وسلم) had only one daughter is doing a **bid`ah (innovation)**, and they are hurting the Messenger of Allaah (صلى الله عليه وآله وسلم), since you are not acknowledging his own flesh and blood.⁶⁸ The originator of this theory, Aboo Al-Qaasim Al-Koofee, was a guy heavily condemned as being a ghulat by scholars from the past to the present.

Since this theory has stemmed from a guy who is accused of being a ghulat (exaggerator) of the Ahl Al-Bayt (عليه السلام), it would make total sense for someone of that corrupt belief to make up a theory in order to put FaaTimah (عليها السلام) in a “higher status”. The high status of being the “only” daughter of the Prophet (صلى الله عليه وآله وسلم), the problem with this theory is that even if FaaTimah (عليها السلام) was not the only daughter of the Prophet (صلى الله عليه وآله وسلم) it does not in any way put her in a lower status.

The reason why I stated in the Introduction that this is a “new phenomenon”, even though the person who came up with this theory did so 1000 years ago is because no one took heed to this theory. Rather, it was thrown out as being a shaadh (odd) belief by our classical scholars. It is only until today that this theory has “revived”, unfortunately.

All Praise is to Allaah (سبحانه و تعالى), and May Allaah shower the best of blessing upon the Prophet (صلى الله عليه وآله وسلم), and his family (عليهم السلام). I would like to first thank Allaah (سبحانه و تعالى) for giving me the tawfeeq for finishing this article. Also, I would like to give a special thanks to **Brother Yahya Seymour**; he has helped me a great deal in gathering sources for me, without him this article would not be what it is.

⁶⁸ According to the Qur’aan Allaah (سبحانه و تعالى) has cursed anyone who hurts/annoys the Messenger of Allaah (صلى الله عليه وآله وسلم): «إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا»

[Surah Al-aHzaab (33) : Verse 57] – “Verily! Those who annoy/hurt Allaah and his Messenger, Allaah has cursed them in this world and in the hereafter, and has prepared for them a humiliating chastisement”